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REPORTS.

REVUE DE PHILOGIE, Vol. XXXIII (1909), pp. 163-303.

Pp. 163-178. H. de la Ville de Mirmont. The Date of Seneca's Voyage to Egypt. In the *Ad Helviam*, which was written not long after his banishment in 41 A. D., Seneca tells us that he accompanied his mother's sister on the fateful voyage from Egypt in the course of which she lost her husband, who had been prefect of Egypt for sixteen years. The problem that presents itself is the determination of the date of this voyage. Three solutions have been proposed. Justus Lipsius advanced the hypothesis, which was accepted by a number of eminent scholars, that the Vitrasius Pollio of Dio Cassius 58, 19, who was the predecessor of A. Avillius Flaccus in the prefecture of Egypt, was the uncle of Seneca. But this hypothesis, besides involving a number of highly improbable assumptions, was based upon Letronne's false restoration of a lacuna in CIG. 4963, and had to be abandoned when, in 1900, Stein supplied the correct reading. A second hypothesis, which was advanced by Borghesi and which also received the sanction of eminent scholars, regarded the Aemilius Rectus of Dio Cassius 57, 10 as the husband of Seneca's aunt, and places the term of his prefecture as 1 A. D.—17 A. D. Fatal to this hypothesis is the fact that according to certain inscriptions P. Octavius was prefect of Egypt in the years 1 A. D. and 3 A. D., and that, in the year 10 to 11 A. D., this office was held by C. Julius Aquila. The third solution is that of Cantarelli, who tries to show that C. Galerius was the only prefect that held office for sixteen years and that he was appointed in 16 A. D. and recalled in 31. This view is based upon the following data: Aemilius Rectus was prefect in 14 A. D. (Dio Cassius); he was succeeded by L. Seius Strabo (Dio Cassius); C. Galerius was prefect in 22 A. D. (CIG. 4711); and Vitrasius Pollio died as prefect in 32 (Dio Cassius). To obtain a period of sixteen years for C. Galerius, Cantarelli is obliged to assume that the prefects L. Seius Strabo and Vitrasius Pollio both died shortly after reaching their province. De la Ville de Mirmont concludes that, since the first two hypotheses are out of the question, there is no other alternative than to accept the third hypothesis, from which it would follow that the date of Seneca's return from Egypt was 32 A. D. The writer thereupon addresses himself to the task of showing that the family of the Galerii possessed sufficient influence to enable the widow of the devoted servant of Tiberius to secure from Caligula the office of quaestor for her nephew.

Pp. 179-182. E. Cavaignac, On a Passage of the Letter of Philip to the Citizens of Larissa—Philip and the Roman Institutions. The passage in question, which was written in 215/4 B. C., is οἱ Ῥωμαῖοι . . . οἱ καὶ τοὺς οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι ἐς τὸ πολίτευμα καὶ τῶν ἀρχείων με[ταθι]δόντες' καὶ διὰ τοῦ τοιούτου τρόπον οὐ μόνον τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν [εἰς ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν (IG. IX, 2, 517). Scholars have called attention to the inaccuracies of this passage and, above all, to the gross exaggeration of the number of the Roman colonies. Granting the correctness of this criticism, Cavaignac nevertheless thinks that the passage rests upon a basis of fact, and that it records the impressions that Philip had gained of the reforms which took place at Rome in 220, in the censorship of C. Flaminius. The change by which the freedmen, who had up to that time been distributed among all of the tribes, were thenceforth confined to the four city tribes, impressed upon Philip the numerical strength of the Roman freedmen and the liberal treatment accorded to them by the Romans, and, on the other hand, the reduction of the number of the centuries of the first class from 80 to 70 (35 seniores and 35 juniores, each pair of centuries of seniors and juniors corresponding to a tribe), furnished the number 70, though Philip made the serious mistake of confounding the colony with the tribe. This confusion was probably due to the difference of procedure in the planting of a Roman and a Greek colony. When a Roman colony was sent out, it was either enrolled in one of the existing tribes, or a new tribe was created, whereas in a Greek colony the number of the tribes of the mother city was faithfully reflected.

Pp. 183-204. Charles Joret, Seven Unpublished Letters of Villoison, Genêt, Hennin, Senebier and the Geneva MS 44 of the Iliad. The letters here published belong to the correspondence of M. Hennin. They were written during Villoison's stay at Venice, and embrace three letters of Villoison (one to M. Genêt, chief of the bureau of interpreters at Paris, and two to M. Hennin, first secretary of the French foreign office), three of Hennin (two to Villoison, and one to Senebier), and one of Senebier to M. Hennin. All these letters were occasioned by Villoison's desire to borrow the celebrated Geneva MS of the Iliad, and they therefore constitute a valuable supplement to the letters of Villoison that were published by Nicole on pages 59-70 of this volume of the Revue. Villoison appealed to Genêt to ask Hennin to use his influence with the Geneva government to obtain for Villoison the loan of their precious MS for a few months. The Geneva authorities, however, seemed disinclined to allow the MS to leave their city, and after a few letters had passed among the persons interested, Villoison, who had in the meantime succeeded in borrowing the valuable Hamburg MS of the Iliad and had obtained a copy of the Vatican scholia of Por-

phyry, reached the conclusion that in view of these large accessions to his material he would be able to do without the Geneva MS.

Pp. 205-220. Book Notices.

Pp. 221-224. Pierre Boudreaux, A New MS of the Aristotelian Divisions. Mutschmann, who in addition to the *δαιρέσεις* preserved by Diogenes Laertius, published also the collection of the codex Marcianus 257 of the 14th century, did not know that this second collection was contained also in the Parisinus graecus 39 (ff. 168 v.-172 v.), in a handwriting of the 13th century. The cause of this ignorance is probably the fact that Omont, in his *Inventaire sommaire*, described the contents of ff. 167-174 of the Paris MS as *Fragmenta historica et theologica*. Although thirty of the divisions are missing in the new MS, and there are other omissions and errors, yet, with the aid of the Parisinus, false readings of the Marcianus may often be corrected, intrusions eliminated, and the text of lacunae restored.

P. 224. C.-E. Ruelle, Aristot., Probl. physica, IV, 13; p. 878 a 14-15. For ἃ φέρουσιν (αἰρουσι) read ἃ ἀφαιρουσιν.

Pp. 225-237. Louis Havet, Notes on Plautus. Critical notes on Mil. 894, 917-919, 1005, 1038, 1054, 1062, 1066, 1071, 1080, 1138, 1177, 1178, 1190, 1192, 1197, 1204-1207, 1276, 1279, 1313-1314, 1315, 1357, 1358, 1380 (and Rud. 222), 1384, 1388, 1389, 1398, 1399, 1408, 1411-1412, 1413, 1421, 1426.

Pp. 238-245, L. Parmentier, Eunomius in the Rôle of Tachygrapher. In Theodoret's Ecclesiastical History, IV, 18 (ed. Gaisford), Protogenes is described as τὰ ἐκ νόμου γράμματα πεπαιδευμένος καὶ γράφειν εἰς τάχος ἡσκημένος. Whilst ἐκ νόμου is the reading of a number of MSS, the others have εὐνομίου, and εὐνομίου is the reading of the editio princeps. ἐκ νόμου makes no sense and the attempts to explain it have been unsatisfactory. The MS tradition points to Εὐνομίου as the original reading, but the meaning of the phrase τὰ Εὐνομίου γράμματα seems early to have been lost. The Eunomius referred to is the celebrated leader of the Anomoean Arians, Eunomius of Cappadocia, the pupil and friend of Aetius. There are several sources of information as to the fact that Eunomius started out in life as a tachygrapher. One of the most valuable of these sources, Nicetas Acominatus V, 31, is here pointed out for the first time, and the Greek text, as found in the Parisinus graecus 1234, f. 112 v. (13th cent.), is cited. The facts narrated by Nicetas must have been derived from the lost treatise of Theodore of Mopsuestia against Eunomius. In view of Eunomius' attainments in the line of tachygraphy, it would appear that τὰ Εὐνομίου γράμματα means 'the Eunomian characters', 'the Eunomian system of shorthand'. Tachygraphy formed a

regular part of the elementary instruction at school, and Parmentier augments the proofs that may be adduced in support of this statement by citing Symeon, Vita S. Luciani, I, 4, a passage from which we learn that St. Lucian also, in early life, was a tachygrapher and conducted a school at Antioch.

Pp. 245-246. L. Parmentier, Note on a New Fragmentary MS of the Ecclesiastical History of Theodoret. The existence of the new fragment, consisting of ff. 225-226 of ms. suppl. gr. 1248 of the Bibliothèque nationale of Paris, was pointed out by Serruys (see above, report on pp. 80-85). The handwriting is of the 9th century. Professor Papadopoulos-Kerameus of St. Petersburg possesses a larger fragment (26 leaves) of the same MS. The Paris fragment fits into a gap of the Petersburg fragment. The value of the MS consists chiefly in showing that the mistakes, revisions, and lacunae that are common to two younger MSS of Theodoret, G (13th cent.) and S (12th cent.), go back to a period that antedates the writing of the Paris-Petersburg MS.

Pp. 247-254. René Pichon, Magic in the Fourth Book of the Aeneid. The object of this paper is to give an explanation of the unusual prominence accorded to magic in the Dido episode of the fourth book of the Aeneid. The author claims that if the magic rites were introduced simply as a ruse to deceive Anna as to Dido's real intent, there would have been no need of the fulness of detail that makes this passage one of the most important sources of information for the student of ancient magic. Rejecting Sabbadini's seductive hypothesis that the magical portion of the narrative did not form a part of the original design of the poet, but was subsequently added to satisfy the popular craving for magic, the writer expresses the view that the Dido of tradition must have been a sorceress, and that Vergil was therefore practically compelled to adopt this character for the heroine. Indeed, the words of Dido to her sister Anna, *testor, cara, deos . . . magicas invitam accingier artis*, must be interpreted as a sort of apology for the poet himself, whose scruples of conscience had been aroused as to the propriety of a national poet portraying practices that were forbidden by the laws of the state. Pichon further ventures to put forth the following hypothesis. Following a clue of Servius' commentary, he thinks that Dido did not in the Aeneid figure for the first time in the national epic, but that she had previously appeared in the *Bellum Punicum* of Naevius, not, however, in the character in which she was to appear in the Aeneid, but in a character similar to that of Circe in the Homeric *Odyssey*. At the time of the composition of the *Bellum Punicum*, the *Odyssey*, which had been translated by Livius Andronicus, had become the epic model, and the adventures of Aeneas and Dido were patterned after the adventures of Odysseus and Circe. In the time of Vergil, on the other hand, the knowledge of Alexandrine litera-

ture had spread among the Romans, and, as a result of the influence of Catullus and of the change in Roman customs, the love story had found its way into epic poetry. Vergil, therefore, yielding to the taste of the times, pictures Dido as a lovesick woman that is deserted by her lover and seeks solace in death, but, mindful of the Dido of tradition, the poet retains as much of the original sorceress as seems proper, without, however, being able everywhere to effect a perfect amalgamation of the two characters. But there is another point in which Vergil has departed from tradition. Varro says that it was Anna, not Dido, that fell in love with Aeneas and killed herself after Aeneas' departure. A trace of this version seems to have been left in the verses 420 sqq., *Miserae hoc tamen unum | Exsequere, Anna, mihi—solam nam perfidus ille | Te colere*, etc. There is thus manifested in the composition of the Dido episode a spirit of independence that is coupled with a desire to incorporate as far as possible all the materials of current tradition. This combination of originality and conservatism is a characteristic of the art of Vergil, and may nowhere be studied to better advantage than at the close of the fourth book of the Aeneid.

Pp. 255-264. Gustave Bardy, *Septuagint Papyri*. The article is divided into four sections. The first section consists of a catalogue, brought up to date, of all the papyrus texts of the Septuagint. The second section is devoted to showing that the origin of the Ecclesiastical Psalter must be sought elsewhere than in Egypt and most probably in Syria, whence it spread to the Occident and even gained a foothold in Egypt. In the third section the author raises the question as to the origin of the Lucianic recension, and adduces evidence from the papyri to show that even at a very early date there were in circulation various recensions of the Greek text of the Old Testament, this text having been subjected to a series of revisions to bring it into conformity with contemporary Hebrew texts. The fourth and concluding section presents traces of the influence of the Hexapla upon the texts of some of the papyri.

P. 264. Eusèbe Vassel, *On a Passage of Pliny the Elder*. By reference to a superstition that prevails among the natives of Tunis, who believe that praise forebodes evil, the writer shows that the word *laudatio* in Pliny, N. H. VII, 2, 8 means *praise*, not *paroles enchantées*, as Littré translates it.

Pp. 265-273. Georges Romain, *On the Attribution of the Replies and the Order of the Verses in a few passages of Plautus*. The passages considered are *Amphitruo* 794-800, *Casina* 402-405, *Curculio* 487-525, *Poenulus* 313-316, *Pseudolus* 349-350, and *Trinummus* 1155.

Pp. 274-303. Book Notices.

C. W. E. MILLER.

Glotta: Zeitschrift für Griechische und Lateinische Sprache.
Herausgegeben von PAUL KRETSCHMER und FRANZ
SKUTSCH. I Band. Göttingen, 1909.

Pp. 1-9. F. Buecheler, Grammatica et epigraphica. Collection of notes on evidence from inscriptional sources bearing on points of Latin diction; (p. 6) several cases of inf. for impv.

Pp. 9-51. Kretschmer, Zur Geschichte der griechischen Dialekte.

1) Ionier und Achäer (9-34). Cannot accept Ed. Meyer's view that the Ionians were entirely a hybrid people, and their dialect a mongrel dialect, and that both originated only in Asia Minor. Ionic is no "Mischdialekt"; the Ionians were a distinct people who preceded the "Achaean" population in the Greek mainland. This does not imply anything as to the age of the name 'Ιάδωνες, which as an inclusive name in its later sense probably was first used among the islanders. To this pre-Achaean or "Ionian" population may perhaps be reckoned "Stämme, für die achäische oder westgriechische Herkunft nicht zu erweisen ist", as e. g., the Dryopians, and particularly the *Pelasgians*. Πελασγοί is derived (following Crain) from πέλαγος, weak stem πέλαγος- + κος (-γος- > σγ also in μίσγω < *μυγ-σκω et al.) and means "people of the plain" (OHG. *flah*, OSl. *ploskŭ*, etc.). They were the people found in Greece by the Achaeans and regarded by them as autochthonous, though recognized in Homer as being at least not wholly alien to the Achaeans. (So also Ed. Meyer.) They were in reality part of the pre-Achaean (Ionian) Greek population, intermingled with the pre-Greek inhabitants, but Greek (Ionic) in language. The Achaeans then were the second, not the first, wave of Indo-European invasion into Greece, and the Dorians (West Greeks) the third. This same succession was deduced by Reisch from archeological evidence in Crete (p. 21). It is to be noted that the historic Ionians seem also to have been connected with Crete; many of their nobility derived their lineage thence. In some points the Arcadian-Cyprian dialects agree with Ionic against not only Doric, but the more closely related north-Achaean (Aeolic) dialects. This K. attributes to influence from the speech of the (prehistoric) Ionic neighbors of these southern "Achaeans", who in penetrating into the south came more into contact with the Pelasgians (Ionians) than their northern brethren. But even the Aeolic of the north shows "Ionic" traits (σ for Doric-West Greek τ, etc.) which Doric, for instance, lacks.

2) Die Apocope in den griechischen Dialekten (pp. 34-59). In opposition to Joh. Schmidt, who explains the frequent dialectic disappearance of a final vowel of a preposition before an initial

consonant as due to proclisis, K. ingeniously tries to explain all such cases as due to various other factors.

(a) For West Greek he says that apocope mainly appears with *ἀν(ά)* and *παρ(ά)*; these he explains by a "law of dissimilation", that of two similar vowels in neighboring syllables, if a nasal or liquid appears in their proximity, one (the *unaccented* one!) is suppress. Sporadic cases of other prepositions (*κατ'* before dentals, etc.) are explained in various other ways (haplogy, etc.).

(b) The Achaean dialects (Aeol., Arcad., etc.) go a little farther in apocope, but mainly along the same lines.

(c) In Ionic-Attic there was properly no apocope; the few instances are either Aeolisms or Dorisms, or are due to haplogy or the like.

The preposition *πρός* (Ion.-Aeol.), *πός* (Arcad.), is not to be derived from *πρoτί* (*ποτί*). *πρoτί* (Skt. *prati*) is IE. **pro* + *tí* (BB. 27. 156 f.), while the *s* of *πρός* (*πός*) must be original. *πρός* : *πάρος* (Skt. *puras*) = Lt. *prae* Osc. *prai* : *παρά*. So also *πός* and *ποτί* are independent forms; the one = Lith. *pàs* "near", Lt. Osc. Umbr. *pos-t(i)*, the other = Av. *paiti*. Finally, K. attacks other supposed cases of final apocope mentioned by Schmidt (dat. pl. *-οις* < *-οισι*, thessal. gen. sg. *-οι* < *-οιο*, supposed to have originated in the definite article). K.'s article is one that must be prominently considered in any study of Greek dialects.

Pp. 60-67. Sommer, Zu den homerischen Aoristformen *ἔκτᾱ*, *οὔτα*, *ἀπηύρα* und *ἐγῆρα*. Cleverly and convincingly explains *ἔκτᾱ* (as well as all the active forms *ἔκταν*, *ἔκταμεν*, etc.; such "root aorists" are properly restricted to the middle in Gk.) by proportional analogy after the mid. *ἐκτάμην*, *ἔκτατο*, etc., and the thematic 2d aor., as *ἐσχόμην* : *ἔσχον*, *ἔσχετο* : *ἔσχε*, etc. *οὔτα* (pres. *οὔτάω*, *οὔτάω*!) is then analogical to *ἔκτα*. (Brugmann reverses this relation, but fails to account for *οὔτα* satisfactorily). Less fortunate seem to me the remarks on *ἀπηύρα* and *ἐγῆρα*.

Pp. 67-68. O. Hoffmann, Die Medialendung -σαι in der themat. Flexion. In Samml. Gr. Dial. Inschr. 3339, l. 44 end *ὑποδέκεσ-*, restore *ὑποδέκεσθαι*, not -σαι.

Pp. 69-71. Skutsch, Die Flexion von *τις*. The *ν* of *τινος*, etc., by analogy with *ένος*, etc. (*εἷς*).

Pp. 71-75. Bechtel, Beiträge zur griechischen Wortforschung. 1) *ἀβληχρός*, 2) *ἄκνηστις*, 3) *δρπηξ*, 4) *τερπικέρανος* is a Bahuvrihi cpd. from **τέρπος* (an *s*-stem to *τέρπω*, cf. *ἀ-τερπής*), and means "dessen **τέρπος* der *κεραυνός* bildet". The *ι* is explicable; cf. *κρατι-σθένης* (*κράτος*).

Pp. 76-82. Solmsen, Eine griechische Namensippe. Group of names in *κοιρ-* (*κοίρων*, etc.); related to *κοίρανος* and derived from **κοῖρος* "army"; IE. **kórijos*, Gth. *harjis*, Lith. *karias*, etc. *κοίρανος* : *κοίρων* = *στέφανος* : (Hesych.) *στεφών*. *κοίρανος* is not

derivable from an IE. fem. **korǵā* (Osthoff), which cannot be shown to have existed.

Pp. 82-86. Kretschmer, Eine Boiotische Vaseninschrift (with cut). An urn given by a newly-married man to a bachelor friend, with facetious inscription urging marriage.

Pp. 86-104. Sokrates Kugéas, Herkunft und Bedeutung von neugriech. Νικλιᾶνοι und Φαμέγλοι (names for the aristocrats and the plebeians respectively in Mani). Φαμέγλος < Ital. *familia*, *famiglia*, as has long been known. Νικλιᾶνος not < Νύκλιον, as has been assumed, but originally a family name, < Νίκλος, a name which appears repeatedly among the noblemen of Mani since the 16th Century. The name Νίκλος is also preserved in popular sayings, where it is used proverbially for a "great man". As a family name it has died out, but the derivative Νικλιᾶνοι persists as a name for the δυνατοί or εὐγενεῖς. The division of the people into δυνατοί and πένητες (φαμέγλοι) goes back to Byzantine times.

Pp. 104-113. Skutsch, Vom pompejanischen Strassenleben. Some Oscan inscriptions at Pompeii, beginning "*eksuk am-vianud eituns*". Meaning: "*hac via (mensae) argentariae inter turrim XII et portam Sarinam* (or the like) *ubi praedicat praeco N. N*".

Pp. 113-116. Vollmer, Zur lat. Konjugation. No evidence in the language itself that forms of *edo* (*est, esse*, etc.) ever had *ē*. Probably the *e* was short at least through the Augustan period. Later grammarians prescribe *ē*; perhaps influenced by the false theory of contraction from **edit*, etc.

Pp. 117-128. Hatzidakis, Grammatisches und Etymologisches. 1) Nouns in -ιδεύς and -δοῦς; 2) οἱ ἄλεις, τὸ ἄλας, etc. 3) Accent of dims. in -ίσκος; 4) Mod. Gk. Etymologies.

Pp. 128-132. Buck, Greek Dialect Notes. 1) νέωτα; 2) Delphian ποιῶντι, ποιόντων (analogical, not contract, forms); 3) Thesalian προξεννιούν (κοινή influence).

Pp. 132-145. Witte, Zur Homerischen Sprache. 1) Zum "poetischen" plural der Griechen. Pl. used for sg. for metrical reasons, and by analogy with associated words used in the plural, as στήθεσσι (cf. φρεσί), and πῆματα for πῆμα (cf. ἄλγεα). 2) Zur Entstehung Homerischer Formeln (by contamination of two formulaic expressions a new one arises).

Pp. 145-240. Sommer, Zur griechischen Prosodie.

1) Die Positionsbildung bei Homer. "Wernicke's Law" says that the 4th foot of a hexameter must not end in a syllable made long by position by the union of a word-final with a following initial consonant. Analysis of all cases; exceptions, S. shows, are cases of very close syntactical connexion between final word in 4th foot and following word (preposition or article + noun,

etc.), such groups being felt in the prosody as practically one word. A few cases where the connexion is less close (*ἄλλον λαόν*, etc.). Sommer finds that Wernicke's rule holds equally well of the third foot, even better of the fifth, and almost as well of the first and second. In connexion with Solmsen's results concerning *F* and double consonants, this leads to the following rule: "Eine prosodische Länge des homerischen Hexameters darf in der Senkung normalerweise nicht mit Hilfe eines folgenden Wortanlantes zustande kommen" (p. 172).—The end of a word is an important point in the hexameter. "Der Auslaut eines Wortes wird nur dann mit dem nächsten Anlaut kombiniert, wenn er diesen nicht an natürlicher Schallfülle übertrifft" (p. 173). Thus final consonants and semi-vowels both "combine" (*not* making position!) with vowels (hence "shortening" of final diphthongs before a vowel, *i* and *u* becoming *î* and *û*), and final consonants with *F* (hence *κρήγυῖν* *Φείπας*, i. e., *κρήγυο* *νΦείπας*), but never with other cons. This thesis of the relative "tonality" of sounds is brought into relation with the treatment of initial consonant-groups and their effect on a preceding short vowel (pp. 178–192), and with "Wernicke's Law" (192–198).

2) Zur Gestaltung der Thesis im 4ten Fusse des versus heroicus (pp. 198–219). The rule defended by Schulze and others that a trochaic word (or word-group) may replace a spondee (dactyl) in the first foot of the hexameter applies also to the fourth foot. In both cases it is due to a verse-pause (in the latter, to the "bucolic diaeresis").

3) *ῥμιν* und *ῥμιν* (pp. 219–240). The *ι* was originally short; no case in Homer or any non-Attic poetry where it must be long, except the pseudo-Doric or -Aeolic of Aristophanes and the Bucolics. The *τ* was peculiar to Attic and the *κοινή*; it originated by analogy from *ῥμεις*, *ῥμῶν*, *ῥμᾶς*, etc., all with uniform accent and quantity of the final syllable. When enclitic all these forms had recessive accent; but enclisis did not affect the quantity of the vowel. In Classical Attic forms with the original *τ* also persist, beside *τ* (especially in Sophocles). A careful, thorough and convincing study.

Pp. 240–244. Thurneysen, *Italisches*. 1) Die Betonung des Oskischen. Long vowels are written doubled only in the first syllable of a word, which indicates that Oscan words even in historic times accented the first syllable.

2) Umbrisch *poni* (*pune*); in phrase *pune frehtu* = *pollinem frictum*, "baked grain" (used in sacrifice).

Pp. 245–261. Methner, *Dum, dummodo* und *modo*. The first two were in origin genuine temporal clauses, which "die im regierenden Satze ausgesprochene Einwilligung oder Einräumung dadurch einschränken, dass sie die Voraussetzung nennen, unter der jene Einwilligung oder Einräumung gelten soll".

Modo differs from *dum* (*dummodo*) only in that it contains no temporal force.

Pp. 261-270. Niedermann, Neue Beiträge zur Kritik und Erklärung der lateinischen Glossen.

Pp. 270-287. Fraenkel, Zur griech. Wortbildung. 1) Zu den Nomina agentis auf -της, postulating several cases of haplology (μετανάστης for *μεταναστώτης; ὑψι-, ὠκυ- πέτης for *-πετέτης). 2) Eine glosse des Hesychius (παιδικέωρ).

Pp. 288-303. Kretschmer, Remus und Romulus. Oldest (Greek) sources of Rome legend know only one founder, Ῥῶμος or (fem.) Ῥώμη. Ῥῶμος moreover continues to be known even in later Gk. literature, where he is generally one of the twins (taken over from Latin sources); but he takes the place of Lat. *Rēmus*, not *Rōmulus*! The form Ῥέμος only rarely occurs in Gk. K. believes that the Romans took the legend of their own city's foundation from the Greeks, but substituted the name *Rēmus* for Ῥῶμος as founder, so as to suggest ancient family and place names (*Remmius*, *Remnius*, *Remuria*, etc.) known at Rome. Later the name *Rōmulus* was invented, probably with allusion to the *tribus* or *gens Romilia*, so as to approach more closely the name of the city. Both names persisted, and hence the story of the two brothers sprang up. Remus was the senior brother in the original legend; in early sources he is mentioned before Romulus, and Romulus is once called *Altellus* (i. e., **alter-los*), "the second (brother)". Ingenious and interesting, but to the reviewer's mind not quite convincing.

Pp. 303-322. Skutsch, Lateinische Pronominalflexion. As *quis*, *is* are mixtures of *o*-stems and *i*-stems, so *ille* and *iste* had originally two stems, *illo-* *isto-* and *illi-* *isti-* (wrongly Brugmann Demonstrativpronomina 81 and 96). From stem *illi-* are derived these forms: Nom. *ille* < **illis* (final -*is* in general may become -*e*, as *sequere* < *sequeris*, *nime* < *nimis*, *mage* < *magis*, *sat(e)* < *satis*).—Gen. *illeis* (*illīs*), required frequently by Plautine prosody for MS *illius*.—Dat. *illei* (*illi*).—Acc. *illim* (adv. *illinc*). From stem *illo-* are derived: Nom. (**illus*) *ollus*.—Gen. *illi* (old; the later *illius* by analogy with *eius*, *quonius*, cf. Vulg. Lat. *illui* with *cui*. *Eius* and *quonius*, *cuius* are possibly "Neubildungen vom dat. *ejei*, *quojei* [*eī*, *cui*], ... Proportion *ejei quojei*: *ejus quonius* = *Venerai* u. s. w.: *Venerus*").—Dat. *illō* (in adv. of direction *illō*, *illōc*, *illūc*, which S. regards as an old dative; so then, of course, also *hōc hūc*, *eō*, *quō*, *istō*).—Acc. *illum*, etc.—Analogously stems *isto-* *isti-*.—The argument is most clever and interesting; the general point that there was a stem *illi-* (*isti-*) seems pretty clear, though some details rest on daring assumptions, as the author admits at times. At least the reviewer agrees with S. (p. 322) that his conjectures have "den

Vorzug der Einfachheit . . . in höherem Grade als die Vermutungen anderer”.

Pp. 323-333. Kretschmer, Zur griech. und lat. Wortforschung. 1) ἀλλᾶς “sausage” < ἀλλᾶεις (Herodian), < a Doric noun *ἀλλᾶ = Italian Ionic (Hesych.) ἄλλην : λάχανον Ἰταλοί. The word was borrowed first into the Greek of South Italy from a Sabellian (hence -λλ- for -li-) dialectic word equivalent to Latin *ālium* (*allium*). 2) Lat. *nubo*. No evidence for supposed original meaning of *nubo* “veil oneself” except the etymological fancy of Aelius Stilo. This guess was suggested by *obnubo*, which however is a late denom. formation from *nubes*. *Nubo* is related to νύμφη and OSlav. *snubiti* “woo”. 3) *Dies* als femininum. So used when = *tempus*; gender perhaps due to *tempestas*, fem., which originally had the same meanings.

Pp. 333-339. Schmalz, *Si tamen*. Comes to equal *si quidem*. In classical language poetic (*metri gratia*?).

Pp. 340-348. Kretschmer, Der Plan eines Thesaurus der griechischen Sprache. The present state of the question; difficulties and problems.

P. 348. Skutsch, *Armentum*. For **arāmentum* (*arāre*); shortening by iambic law, then syncope; cf. *calfacio* < *calēfacio* < *calēfacio* (*calens facio*).

Pp. 349-416. Literaturbericht für das Jahr 1907; Greek by Kretschmer; Italic incl. Latin by Skutsch.

Pp. 417-432. Word indices and Index of Passages to the volume, by Kurt Witte.

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